

# THE LITTLE UNITY.


→ \* TENDER, ÷ TRUSTY ÷ AND ÷ TRUE. \* ←

VOL. I.

CHICAGO, NOVEMBER 1, 1881.

No. 15.

## HOME-MADE FERNERIES.

 I WANT to tell you, in this number of our little paper, how to construct a small fernery, in which you can make grow some of the ferns about which I have told you.

Take a shallow box, three or four inches deep, and have it lined with zinc. A good size for a small fernery is a box twelve inches one way by eight or ten the other, or you can make it as much larger as you please. Then get four panes of common window glass that will fit into the box, and stand up in it eight or ten inches high. A piece a little larger will serve as the cover. It is better to have the cover project a little over the edge, so as to be able to raise it easily. Each pane of glass should be bound with dark cloth, to keep it from cutting your fingers while handling. A narrow strip of brown cambric does very well.

When you have your glasses all ready, prepare some good soil out of a little leaf mould, some good loam from the garden, and plenty of sand. Stand your panes of glass up in the box, and then, after putting a few bits of broken flower pots in the bottom for drainage, fill in with the earth and press it about the edges to hold the glass firm.

Then plant in it whatever you have. Almost anything that is not too large will grow in this case; and it is better than an elegant one of black walnut, because it has plenty of ventilation, and no woodwork to keep out the light. It will only be necessary to water it about once a week, and it does not need much sun; an east window is quite sufficient, and in this the sun is often too hot, and you will have to take off the cover to cool the case.

The lining of zinc is not absolutely necessary, but it prevents the damp earth from rotting the box.

It is a very good case in which to raise cuttings. They grow well while in, and the only difficulty is in taking them out into the dry air of the room, when they are very liable to wilt.


Almost any greenhouse fern will grow well in this case, and many of our native ferns and wild flowers. If you go into the woods and dig up some of the ferns and flowers, it is best to leave them out of doors until they have been thoroughly frozen once, and then bring them in, for they think then that they have had their winter, and that spring has really come.

The mitchella, May-flower or trailing arbutus, hepaticas, rattle-snake plantain, and any of the small ferns do very well.

I hope many of you will make one of these little cases this winter, for I am sure you would derive pleasure and instruction from it. Any boy or girl of ten or twelve could make one easily, and would be sure to enjoy it.

M. S. CHENEY.

## WIDE-AWAKE.

 VERY American child knows what these words mean, from the boot-black to the collegian, and knows also that he must be wide-awake if he means to be successful. He knows that there is no use in lazing, or in pretending to do, but that he must keep his eyes and ears open to see and hear, his arms and legs ready for use, and his mind quick to understand. Then he is ready to take advantage of any fortunate change; for good luck does not depend on chance, but on being wide-awake. That is what Shakespeare meant when he said, "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune."

A wide-awake child is one who is bright and happy, noticing everything which can give him new thought or impulse of any kind; one who looks in at the shop windows, and with a quick, keen gaze remembers all he has seen; one who could follow an Indian trail by the almost invisible marks on tree and stone; one who watches people and anticipates their wishes; one who, though intent on important results, is mindful of details. Though Wellington was in Spain as general of his army, he yet told his men how to cook their food, for he knew that on their health depended his success. Being wide-awake makes one energetic, gives one "vim," adds common sense and self-possession to energy; and the boy or girl who possesses them will succeed, where the student of books alone would fail. "I can't get on," whines some one; just watch and see if it is not his own fault, and pretty surely you will find that, though he means well, he is not wide-awake. He is always too sleepy, or too late, or too stupid, or too forgetful. He will always go into all the puddles, will have holes in his stockings, and hands in his pockets; he will fall up stairs, and break his leg, or he will lose all the prizes and good times, because some one else is first on the lookout.

A wide-awake child learns from example, from life; thinks out the reason for things; notices with whom other boys and girls go, and how they talk, and what they read, and chooses his companions well; is never indifferent in action or thought, and is ready in an emergency; never says, "It is all the same," knowing that every little thing does make a difference an hundred years hence, even if the effect of an action is not at once seen. Then there are some children who, besides being alert for mischief only, are also bold, and think they know a great deal because they have observed a little, and are never ready to admire what is worthy of reverence in big or small things. Being wide-awake shows itself as an attribute of the mind and of the heart. He who is first to see that there is need of help should be the first to give it; there is no end to the little opportunities that children have for offering kindness and help; so that boys and girls can both become chivalric,



and be true knights and ladies. It also gives power to the mind, and leads to knowledge, invention and success. In reading the lives of inventors, you will find they all were wide-awake in some one direction or another; from Watts, who, watching the steam rising from the kettle, gradually produced the steam engine, to Newton, on whose head fell an apple, thus leading him to think out the law of gravitation. Could you count how many boys before him had their heads knocked but without such result? Try in your own life to exercise the faculty of being wide-awake, and see how, if you had not observed *this*, you would not have done *that* which led somebody else to do *something else*. All life is a chain of consequences, and *wide-awake starts it*. May it start in the right direction, and be the genuine, manly helpful, loving, American kind of wide-awake.

KATE GANNETT WELLS.

#### WIDE-AWAKE IN OBSERVATION.

The account in *LITTLE UNITY*, October 1st, by M. L. S., was an instance of being wide-awake. William Hunt, the artist, once asked his class of young ladies to draw the design of the fence around Boston Common, by which they had walked for years. Only one remembered that each rail was pointed like an Indian arrow-head.

#### WIDE-AWAKE AND READY.

Napoleon was famous for calling up his generals at all hours of the night, but said that only one of them D'Angereau, had "four o'clock in the morning courage." He was wide-awake at a moment's notice; he not merely woke right up, but he understood instantly what was to be done, and did it; he had taught himself to think clearly and quickly, and then to have courage to carry out the thought.

#### WIDE-AWAKE IN KINDNESS.

A dear old minister had a small salary in the war times, so that he had little money for the poor, but he had land. One day it occurred to him that his poor people could have enough potatoes if he gave them the use of some of his land. So he divided it amongst them, and they had potatoes, onions and cabbage for the next winter, because their minister was wide-awake in thinking of different ways of helping. K. G. WELLS.

WE wish to call the attention of our readers to the special rates mentioned in our card, for the benefit of clubs and Sunday Schools. Small societies can keep informed of what is going on in other clubs by subscribing for one copy to be read at the meeting.

Dost thou love life, then do not squander time, for that is the stuff life is made of.—*Franklin*.

Never leave that till to-morrow which you can do today.—*Franklin*.

When you receive a kindness, remember it. When you bestow one, forget it.

A laugh is worth a hundred groans in any market.

## THE LITTLE UNITY.

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#### GREETING.

We greet our readers in a new shape this month, but with as little alteration in the familiar appearance of the paper as possible. When *LITTLE UNITY* was begun, April 1, it was to be an experiment for six months, at the end of which time, if it seemed to find a place among you and make friends, it should continue, and grow more attractive as time allowed. You have all heard of a "baker's dozen." This has been a baker's *half* dozen of months, and we find ourselves with so many kind friends and helpers, to all of whom we give our hearty thanks, that we gladly begin our new volume, and shall hope to make each one more pleasant and helpful than the last.

We shall look for more letters from the children. Tell us what you are doing in Sunday School, day school, or out of school; what little mates you like best, and *why* you like them best; what sort of a town it is you live in, and if you have always lived there; if not, do you like the old or the new home best, and *why*? Tell us, *especially*, of the things you want to do or to have, for which you do not see a way; and every one who writes, signing carefully his or her name and address, will surely have an answer, either in *LITTLE UNITY*, or by letter, or *both*, with all the help we can give.

We would also ask our older readers, through whose help the pages of this paper have been largely brought to the interest, understanding, and practical use of the children, to send us whatever suggestions their experience in so doing has brought to mind. They will be thankfully received by the editor, and used every way in our power as a means of help to the children. Such suggestions would greatly increase, throughout the entire circle of our readers, the thoughtfulness, the usefulness, as well as the enjoyment and good fellowship which it is the aim of *LITTLE UNITY* to promote.

#### KEEP IT IN MIND.

A man who lived in a wild country place had three fine dogs, named Principle, Peace and Prosperity. These names were shortened into Prince, Peace and Prosper. Prince was the leader, and if you held him well in leash the others never wandered. Peace was quiet and of a loving disposition, while old Prosper was always lucky and brought back the game. Their master was fond of explaining, whenever a stranger spoke of the dogs, that if he held well to Principle, Peace and Prosperity were sure to follow. The listener might carry the thought beyond the dogs, or not, as he chose.



## AFRICAN TRAVEL.

In view of the recent books on Africa, it becomes a matter of some importance to decide what shall be read by young people. Stanley's *Through the Dark Continent* is intensely exciting and full of adventure, escapes, fights and horrors. To the general reader its information is secondary to its wild and thrilling adventures and theatrical style. There have also been republished, in this country, *Across Africa*, by Commander Cameron, of the Royal Navy; Dr. Emil Holub's *Seven Years in South Africa*; Major Serpa Pinto's picturesque and graphic volumes, *How I Crossed Africa*; and one other, which is to be recommended, above all, for the reading of young people: it is called, *To the Central African Lakes and Back*, by Joseph Thomson. Mr. Thomson was a young Scotchman, hardly over twenty, who was selected as the assistant of Mr. Keith Johnston, a distinguished geographer, who was placed at the head of an exploring expedition sent into Africa by the Royal Geographical Society. At the very outset of the journey Mr. Johnston died, and young Thomson had at once to decide whether to give up the expedition or to take control of it and go on. He says simply, "I remembered I was the countryman of Livingstone, and my Scottish blood would not allow me to retreat till I had performed my duty to the best of my ability." He did perform it nobly. His volumes are rich in all the information that can be gathered by an intelligent explorer, who has no personal ambition to gratify, and no desire for battles and bloodshed. He may not excel other travelers in the value of his observations and his scientific work, but he does excel them in his modest, manly, cheerful, noble, humane spirit; and his record is unique in African travel, as recording neither desertions, plunder, nor bloodshed, and as saying little but good of the natives. In all accounts of uncivilized races there must be things that are disagreeable to read; but it is far better for intelligent young people to read carefully one book, like Mr. Thomson's, so thoroughly noble in temper, and to learn with him both the bad and the good of Africa, than it is to hurry through stories that give them only a confused and inaccurate idea of explorers and their work. Nearly all books of African travel are fully illustrated, making them far more attractive to the general reader. Mr. Thomson's volumes have no pictures, excepting the portraits of the two young leaders. Notwithstanding the solid and grave appearance of the pages, the book is to be recommended in the highest terms to even the young people who are desirous to know about Africa and what explorers there do and suffer.

## BLADDER-MOSS.

Those who have sharp eyes may find, in the autumn, a curious little moss called bladder-moss. It usually grows in clayey soil, on shaded hill-sides or banks.

The capsule is a tiny, light-brown bag, not much more than an eighth of an inch long, and on the top is a little white point or peak, formed by the teeth, which are united into a membrane. These bags are not raised up on any stalk, but sit directly on the ground in sociable little groups. Each is surrounded by several purplish brown leaves, which terminate in long bristles.

C. H. C.

## SOMETHING TO WORK FOR.

If any little companies of children are in doubt where to send the pennies they collect or the articles they have been sewing upon, we can tell them of a place where there are children smaller and more badly off than themselves, who need just the kind of help they can give. We wish they could all make a visit to the Foundlings' Home and see the forty or fifty babies there. Big ones and little ones, plump and jolly, or sick and sorry; babies laughing and babies sleeping; babies swinging, or tied in their little chairs kicking and cooing. Most of our city readers have doubtless visited this Home, but those who live outside will be glad to hear about it; they can hardly realize how many poor babies, in cities, have no good home with kind father and mother to care for them.

In the first place, the only way the people who take care of these babies have money, food and clothing to do it with, is, that other people who are interested in the work and want to help, send things to them as it happens that they can. Every Tuesday any one who wishes can come and visit them. Frequently some one comes who wishes to adopt a baby, and they are very glad whenever a little one is thus taken into a good home of its own.

There is a paper printed every month at the Home, containing an account of the incidents of the preceding month. One day it will tell of a new baby received into the Home, and another of one who has been taken into a home of its own. Here are some of the items in the October number, which will interest you: A little company of children, in Evanston, called "Patient Workers," made baby clothes, and sheets and pillow-slips for their cribs; then, with a purseful of pennies and small coin they had gathered, and a bit of a bouquet apiece, they came, under the care of a kind lady, and presented their gifts. Another society, in Rockford, called "Cheerful Givers," sent some money and little articles they had made. A little boy, who had been adopted from the Home, came and brought the contents of his penny-bank and wanted them "to buy milk for the boy babies." A little girl saved her "Fourth of July money" and sent it there. Three school girls, from Appleton, Wis., sent a box of clothes, some money, and a list of names to give the babies; and an old lady, over seventy years, who was too sick to leave her room, pieced a little crib quilt to send, which proved to be the last work she ever did.

## EVANSTON, ILL.

The company of "Patient Workers," mentioned above, was started solely to produce material for the Foundling's Home. It began when the summer vacation did, and consisted of a Sunday School class of girls, under the direction of their teacher. Others soon joined; the usual officers were elected, and it was agreed to pay five cents admission. At each meeting the secretary's report was read, and, usually, reports of other charitable work. They met once a week until the schools began in the fall, when, not wishing to drop entirely so pleasant an enterprise, it was decided to meet but once a month.

"How did you come to know her," asked a mother of her little girl, as she saw her bidding good-bye to a poorly-dressed child at the church door. "Why, you see, mamma, she came into the Sunday School alone, and I made a place for her on my seat; she smiled, and then we were acquainted."

Great deeds demand great days, you know,—  
Most lives have few of such to show;  
But everywhere the pathway leads  
Through little days for little deeds.

—Scattered Seed.

I'm only a little sparrow,  
A bird of low degree;  
My life is of little value,  
But—I know who cares for me.

I'm only a little sparrow,  
Content to be just so;  
For I know that the Father cares for me,  
Dost thou his dear love know?

—Good Times.



## "Unity" Sunday School Lessons—Series X.

## TALKS ABOUT THE BIBLE.

BY NEWTON M. MANN.

The References in this Series of Lessons are to the Bible itself, and to "A Rational View of the Bible" by the present writer, pp. 206, 50 cts. For sale by the Colegrove Book Co., Chicago, and by the publisher, Charles Mann, Rochester, N. Y. References to this book are made by the abbreviation E. V. B. Other works therein referred to will be of great service to the older classes.

## LESSON V.

## DEUTERONOMY.

(Read 2 Kings XXII, XXIII; 25. Deuteronomy IV: 44; XXVI. R. V. B., pp. 51-57.)

GOLDEN TEXT.—"Honor thy father and thy mother, as the Lord thy God hath commanded thee." Deut. V: 16.

## I. NEED OF A HORN-BOOK.

The period is 620 B. C. Call over from what you have learned the books and parts of books known to be extant at that time. What are the reasons for thinking that none of the "books of Moses" were yet written? There were traditions of Moses, and a form of the Decalogue, much shorter than the present, that came down from him. Somebody had put into his mouth a song (Deut. XXXII: 1-43), as others had written songs in the name of David and Solomon. The prophets had succeeded to some extent in abolishing idolatry, and a purer order of worship had been partially established. But the authority of a great name was wanting to enforce their teaching. If now a horn-book of Israel's religion, as taught by the best prophets, could be brought out as coming from Jahveh through Moses himself, the highest sanction would be secured, and a tremendous influence exerted upon both king and people. For more than half a century preceding the time of which we now speak, the kings of Judah had paid little heed to the reformers. After Hezekiah things had gone in the old ways again. (2 Kings XXXI.) Who was king in 620 B. C.? How old was he when he came to the throne? It seems that the reform party, taught by bitter experience, managed to get control of this boy's education. At twenty-six how was he disposed toward the temple and its service? Would you call him a sagacious man, or one rather easily imposed upon?

## II. A WONDERFUL DISCOVERY.

Eighteen years the good Josiah had reigned, and the friends of Jahveh had improved the time. With all their goodness, some of them, at least, knew how to be crafty in his service. Preparations had been made in the course of these years for a great surprise, and the revelation only awaited an opportunity. Extensive repairs were going on in the temple, money was needed to pay the workmen. What does Josiah do? (2 Kings XXII: 3-7.) Who was the high priest at this time? When the king's messenger arrives, what strange story does Hilkiah tell him? The implication of this story is that the "book" had been lost in some neglected corner of the house, nobody could tell how long before, and in the ages of idolatry had been wholly forgotten. When Hilkiah came to "clean house," the long neglected treasure was brought to light! A very shrewd little game, and well played on the unsuspecting king. But do you think if the people had ever had this "book of the law" they could have utterly forgotten it? Does it appear that at any previous period of their history they had kept, or shown any obligation to keep, the strict regulations of that book? The more we look into the subject the more reasons we find for thinking that this was a *new* book, embodying certain old traditions, but having for its object to teach the advanced religion of Josiah's time under the authority of Moses.

## III. WAS IT THE PENTATEUCH?

What was this "book of the law?" Commonly, by the "books of the law" are meant the first five books of the Bible. Do you see any reason why all these may not have been included in Hilkiah's discovery? Look over these five books, and see how much there is of them. About how long would it take you to read them through? But does it seem to have been any great task to read the book that Hilkiah gave to Shaphan? (Verses 8, 11; XXIII: 2.) From the fact that the king's messenger read it through on the spot, then took it over to the palace and read it all over again to the king, after which the king himself read it to a great assembly, what do you think about its being the whole Pentateuch? If not the whole, then we must try to find out what part.

## IV. WHAT BOOK WAS THIS?

In 2 Kings, XXIII, we have an account of what Josiah did in obedience to the commands of the book. Comparing these doings with the regulations of the several books, we find that they only carry out the book of Deuteronomy. (Into this investigation Bible-classes will find it profitable to proceed at considerable length.) The prophetic allusions fit the time of Josiah (VI: 10-15; VII: 5; VIII: 10-20; X: 22; XII: 11-13; 29-31; XVI: 5, 6; XVII.) Solomon reflected upon. (XVII: 17.) Josiah depicted. (XVIII: 18, 19.) Compare VII: 18-24 and XX: 1-4 with Josiah's considered expedition against Necho. (2 Kings, XXIII: 29.) The "book of the law" delivered to Josiah was no other than Deuteronomy (the major part, IV: 44; XXXVI and XXVIII.) Additions at the beginning and end were afterwards made from earlier and later sources.

## V. THE AUTHOR.

Who wrote it? That we cannot say; but the number of persons capable of producing so remarkable a work could not have been large. The story points to Hilkiah. But would the writer of so noble a book him-

self proceed to such a piece of deception as was practiced on the king? The book bears resemblance to Jeremiah, but could he, the greatest and best man of the time, have permitted a trick of this kind to be played with any work of his? Perhaps the writer was dead at the time, and the MS. had fallen into the hands of the high priest, who contrived a scheme to make the most of it. Or, a deceased prophet may some years before have mislaid the MS. in the temple, and Hilkiah's statement to Shaphan may have been literally true, while at the same time leading to a monstrous deception which has held for near 2,500 years.

## LESSON VI.

## JEREMIAH.

(Read 2 Kings XXIV, XXV, and at least some parts of Jeremiah and Lamentations. Read R. V. B., pp. 60, 61, 70-72.)

GOLDEN TEXT.—"It is good for a man that he bear the yoke in his youth."—Lam. III: 27.

## I. CHARACTER OF THE BOOKS.

The book *Jeremiah* is historical as well as prophetic, affording an outline of the author's life and the best record of his times. It is long and rather sad, corresponding with his long and troubled life. It is followed by the *Lamentations*, in which the aged prophet, who has seen the multiplied calamities of his people, gives eloquent voice to his grief. When the very life of the nation was in peril, he was not one to take rose-colored views, would not prophesy "smooth things," but looked facts in the face, and, with the eye of a clear-seeing observer, foresaw troubles enough for Judah and Jerusalem.

## II. THE TIME.

When did Jeremiah begin to prophesy or preach? (I: 2; XXV: 3.) What do we know of his age when he began? (I: 6.) He was probably born about the same time with King Josiah. How old would that make him when he commenced his public utterances? Under how many kings in all did he prophesy? His father's name, you observe (I: 1), was Hilkiah, the very man, as some have thought, who found the famous book. The better opinion, however, is that he was not the son of the high-priest, but of a humbler man of the same name. Had he entered upon his public career at the time of the finding of Deuteronomy? Is he mentioned in connection with that incident? From the fact that Huldah's counsel was solicited instead of his, we infer that he was not in the confidence of Josiah at that time. In fact, Josiah's reformation was much too formal and priestly for him. (I: 17-19; II: 26-30; III: 10; IV: 14; VII: 21-23.)

## III. THE AIM OF THE PROPHET.

Jeremiah was a radical, and demanded a thorough reformation. (I: 10; IV: 1; V: 1, 25-29; VII: 3-11.) There was lingering still in the land the old idolatrous worship, of which he bitterly complained. (II: 28. VII: 30, 31; VIII: 19; XI: 12, 13, 17; XVI: 11, 12; XIX: 4, 5, 13.) Must we not infer from the earnestness of these invectives that the old paganism was still rife in Judah at the close of the sixth century B. C.? Jeremiah insisted on the worship and service of the true God, and this service was *to do right*. (XXII: 3; XXXI: 33, 34.) He hated the time-serving of many prophets and the formalism of the priestly class, and with these he had a continual struggle. In the very first verse he says he has something to say of them. Compare XI: 18-23. See also V: 30, 31; VIII: 8-11; X: 21; XII: 10; XIV: 15; XXIII, and almost any chapter. The strife was as hot as we have it now in church trials for heresy.

## IV. THE EVENTS HE SAW.

Who was the first king under whom Jeremiah lived? What calamity came to him and his kingdom? How much of the prophecy was written during this reign? (Consult marginal dates.) Who was the next king? (2 Kings, XXIII: 31.) In this short reign Jeremiah seems not to have written anything, but he refers to the unfortunate king in a later utterance. (XXII: 11, 12.) The next king? And how long did he reign? What was Jeremiah's production for this period? How does the strong denunciation of these chapters accord with the judgment of the writer of Kings? (2 Kings XXIII: 36, 37.) What disaster came upon the nation at the close of this reign? (2 Kings XXIV: 1-4; 2 Chron. XXXVI: 6, 7.) Vassalage to Egypt was now exchanged for vassalage to Babylon. Who was then placed upon the throne? (2 Kings XXIV: 8.) What shortly happened to him? (*Ibid.*: 11, 12.) What was the result to the people? (*Ibid.*: 14-17.) Does any of the prophet's writing date from this brief and disastrous reign? (A reference to it occurs Jer. XXII: 24-30.) What king comes next? Between what years did he reign? How did he stand toward Jeremiah? (2 Chron. XXXVI: 12; Jer. XXXII: 3; XXXVII: 21.) Jeremiah saw that submission to the Chaldeans was the part of wisdom, and that revolt was sure destruction. So he was charged with want of patriotism by the hot-headed priests and demagogues who were stirring up the people to strike for independence. What was Zedekiah's final conclusion? (2 Kings XXIV: 20.) The result? (Jer. XXXIX: 1-8.) How did it fare with the prophet? (*Ibid.*: 11-14; XL: 1-5.) What is the date of this great disaster to the kingdom? What part of Jeremiah's writings were produced in this last reign? (Do not overlook the *Lamentations*. Observe, also, that throughout the prophecy the chronological order is somewhat broken.) Was the prophet taken to Babylon? Who was appointed governor of the remnant left in Judah? What shortly happened to him? (XL: 1, 2.) The assassins feared to remain within reach of the Chaldean king, and impelled Jeremiah and all the people to go with them to Egypt. (XLIII: 4-7.) There he wrote Chaps. XLIII and XLIV. The remainder of the book is of earlier date. No man in Bible history has left a more distinct impression of himself. No other stands a conspicuous figure through such a long series of political disasters and revolutions. Considering what he passed through, do you wonder that he was not jolly? Considering the tendencies of the time, do you wonder he did not promise better things? His are among the most instructive books of the Bible, and the more you study them the more you will be drawn to them.